

شرح رياض الصالحين

باب في الوالدَيْنِ وَصَلَتِهِمَا إِلَيْكَ



Explanation of the Chapter from
Riyādh Saliheen

Pertaining being dutiful to
the Parents & Upholding
the ties of Kinship



Shaykh Muḥammad bin Ṣāliḥ al-‘Uthaymīn
(رَحْمَةُ اللَّهِ)



شَرْحُ رِیَاضِ الصَّالِحِیْنَ

بَابُ الْوَالِدَيْنِ وَصِلَتِهِمَا الرَّحْمَنِ



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(رحمه الله)

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Table of Contents

| | |
|--|----|
| TRANSLITERATION TABLE | 5 |
| BIOGRAPHY OF THE EXPLAINER OF RIYĀD-US- ŞĀLIHĪN | 8 |
| CHAPTER PERTAINING TO BEING DUTIFUL TO THE PARENTS AND UPHOLDING THE TIES OF KINSHIP | 14 |
| AḤĀDĪTH 315 AND 316 | 27 |
| Explanation | 31 |
| AḤĀDĪTH 318, 319, 320, 321, 322 AND 323 | 36 |
| Explanation | 44 |
| AḤĀDĪTH 325 AND 326 | 47 |
| Explanation | 51 |
| AḤĀDĪTH 327, 328, 329, AND 330 | 56 |
| Explanation | 61 |
| ḤADĪTH 331, 332, 333, 334, AND 335 | 68 |
| Explanation | 73 |
| 41- CHAPTER PERTAINING TO BEING UNDUTIFUL TO THE PARENTS AND CUTTING THE TIES OF KINSHIP | 77 |
| Explanation | 80 |

| | |
|-------------------------------------|----|
| ḤADĪTH 337, 338, 339, AND 340 | 87 |
| Explanation | 91 |

TRANSLITERATION TABLE

Consonants

| | | | | | | | |
|---|----|---|----|---|----|----|---|
| ء | ' | د | d | ض | ḍ | ك | k |
| ب | b | ذ | dh | ط | ṭ | ل | l |
| ت | t | ر | r | ظ | ẓ | م | m |
| ث | th | ز | z | ع | ' | ن | n |
| ج | j | س | s | غ | gh | هـ | h |
| ح | ḥ | ش | sh | ف | f | و | w |
| خ | kh | ص | ṣ | ق | q | ي | y |

Vowels

| | | | | | | |
|------------|-----|----|-----|----|----|---|
| Short | اَ | a | اِ | i | اُ | u |
| Long | آ | ā | إِ | ī | أُ | ū |
| Diphthongs | أَو | aw | أَي | ay | | |

Arabic Symbols & their meanings

| | |
|----------------------------------|---|
| حفظه الله | May Allāh preserve him |
| رَضِيَ اللهُ عَنْهُ | May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad) |
| سُبْحَانَهُ وَتَعَالَى | Glorified & Exalted is Allāh |
| عَزَّ وَجَلَّ | (Allāh) the Mighty & Sublime |
| تَبَارَكَ وَتَعَالَى | (Allāh) the Blessed & Exalted |
| جَلَّ وَعَلَا | (Allāh) the Sublime & Exalted |
| عَلَيْهِ السَّلَامُ وَالسَّلَامُ | May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger) |

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ

May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when mentioning the Prophet Muḥammad)

رَحِمَهُ اللَّهُ

May Allāh have mercy on him

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with them (i.e. Du'ā made for the Companions of the Prophet Muḥammad)

جَلَّ جَلَالُهُ

(Allāh) His Majesty is Exalted

رَضِيَ اللَّهُ عَنْهَا

May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)

BIOGRAPHY OF THE EXPLAINER OF RIYĀḌ-US-ŞĀLIḤĪN

Al-Allāmah Muḥammad ibn Şāliḥ Al-'Uthaymīn
(رَحْمَةُ اللَّهِ) (1347-1421AH)

His lineage and birth: He is the noble scholar, verifier, Faqīh, a scholar of Tafsīr, Allāh-fearing, ascetic, Muḥammad Ibn Şāliḥ Ibn Muḥammad Ibn Sulaymān Ibn 'Abd-Raḥmān Şāliḥ Al-'Uthaymīn (رَحْمَةُ اللَّهِ) from *Al-Wahbah* of Bani Tamīm. He was born on the 27th night of the blessed month Ramaḍān in the year 1347AH in 'Unayzah - one of the cities of Al-Qasīm - in the Kingdom of Saudi Arabia.

His scholastic upbringing: His father (رَحْمَةُ اللَّهِ) enrolled him to study the Noble Qur'ān with his maternal grandfather, the teacher 'Abdur-Raḥmān Ibn Sulaymān Ad-Dāmigh' (رَحْمَةُ اللَّهِ). Then he studied writing, some arithmetic, and Arabic literature at "*Al-Ustādh 'Abdul-Azīz Ibn Salīḥ Ad-Dāmigh's school*"; and that was before he enrolled in "*Al-Mu'allim 'Ali Ibn 'Abdillāh Ash-Shahaytan's School*" where he memorized the Noble Qur'ān with him, and he had not reached fourteen years of age yet.

Under the direction of his father (رَحْمَةُ اللَّهِ) he embarked upon seeking religious knowledge, and the noble Shaykh Al-'Allāmah 'Abdur Raḥmān Ibn Nāṣir As-Sa'dī (رَحْمَةُ اللَّهِ) used to teach religious sciences and Arabic at "Jāmi' Kabīr" (i.e. Grand Masjid where Jumu'ah is held) in 'Unayzah. He arranged two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e. Al-'Uthaymīn) would join Shaykh Muḥammad Ibn 'Abdul-'Azīz Al-Mutawwa's circle of knowledge (رَحْمَةُ اللَّهِ) until he attained what he attained from the knowledge of *Tawhīd*, *Fiqh*, and *Nahw* (i.e. Arabic grammar related to the ending of words).

Then he sat in the circles of knowledge of his Shaykh 'Abdur Raḥmān ibn Nāṣir As-S'adī (رَحْمَةُ اللَّهِ). He studied with him Tafsīr, Ḥadīth, Sīrah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), At-Tawhīd, Al-Fiqh, Al-'Usūl, Al-Farā'id, An-Nahw and memorized concise texts on these sciences.

The noble Shaykh Al-'Allāmah 'Abdur Raḥmān ibn Nāṣir As-S'adī (رَحْمَةُ اللَّهِ) was considered to be his first Shaykh. Since he acquired knowledge, experience, and methods of learning from him more so than

anyone else; and he was impressed by his methodology, his principles, his way of teaching and his adherence to proofs and evidence.

When Shaykh ‘Abdur-Raḥmān Ibn ‘Alī Ibn ‘Awdān (رحمة الله) was a judge in ‘Unayzah, he (i.e. Shaykh Al-‘Uthaymīn (رحمة الله)) would study the science of Al-Farā’id with him, just like he would study An-Nahw and Al-Balaghah with Shaykh ‘Abdur-Razzāq ‘Afīfī (رحمة الله) during his presence as a teacher in that city.

When the academic institute opened in Riyāḍ, some of his brothers urged him to enroll. So, he sought his Shaykh’s, ‘Abdur Raḥmān ibn Nāṣir As-S‘adī (رحمة الله) permission. He gave him permission, and he enrolled in the Institute from 1372AH to 1373AH.

Indeed, he took advantage of the scholars who used to teach there at that time throughout the two years that he was enrolled in the academic institute in Riyāḍ. Among them was Al-‘Allāmah, the scholar in Tafsīr, Shaykh Muḥammad Al-Amīn As-Shanqītī, Shaykh Al-Faqīh ‘Abdul-‘Azīz Ibn Nāsir ibn Rashīd and Shaykh, the scholar in Ḥadīth, ‘Abdur-Raḥmān Al-Afrīkī (رحمة الله).

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

During that time, he would stick with His Eminence Shaykh Al-'Allāmah 'Abdul-'Azīz Ibn 'Abdillāh Ibn Bāz (رَحْمَةُ اللَّهِ), and he studied with him Ṣaḥīḥ Bukhārī and some treatises of Shaykhul-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) in the masjid. He benefited from him in the science of Ḥadīth, analyzing the views of the scholars of Fiqh and the relationship between them. He considered Shaykh 'Abdul-'Azīz Ibn Bāz (رَحْمَةُ اللَّهِ) to be his second Shaykh in obtaining knowledge and being influenced by him.

Then he returned to 'Unayzah in 1374AH, and he commenced studying under his Shaykh Al-'Allāmah 'Abdur-Raḥmān Bin Nāṣir As-Sa'dī (رَحْمَةُ اللَّهِ), and he followed up his studies at the Faculty of Sharī'ah, which had become a subsidiary of Imām Muḥammad Bin Saud Islāmic University until he obtained a high-ranking degree.

His teaching: His Shaykh saw in him nobleness and quickness in the acquisition of knowledge, so he encouraged him to teach while he was still a student in his circles of knowledge. So, he began teaching in 1370AH at the "*Jāmi' Kabīr*" in 'Unayzah.

When he graduated from the Institute in Riyāḍ in 1374AH, he was appointed as a teacher at the institute in 'Unayzah.

In 1376AH, his Shaykh Al-'Allāmah 'Abdur-Raḥmān Ibn Naṣīr as-S'adī (رَحْمَةُ اللَّهِ) died. Therefore, he (i.e. Al-'Uthaymīn (رَحْمَةُ اللَّهِ)) was appointed the imāmate of "*Jāmi' Kabīr*" in 'Unayzah, and he was also appointed the imāmate of two 'Eid there, and he was appointed to teach in the library of 'Unayzah Al-Wataniyah next to *Jāmi' Kabīr*, which his Shaykh founded in 1359AH.

When the number of students increased and the library could not suffice them, the noble Shaykh began teaching in Masjid Al-Jāmi'. The students gathered there and they would flock together from the Kingdom of Saudi Arabia and outside of the Kingdom until they reached in the hundreds for some of the classes. These people studied seriously, and they did not just simply listen to the classes. He (i.e., 'Uthaymīn (رَحْمَةُ اللَّهِ)) remained upon that as an Imām, a Khatīb, and a teacher until his passing (رَحْمَةُ اللَّهِ).

The Shaykh remained a teacher in the Institute from 1374AH to 1398AH until he transferred to teaching in the Faculty of *Sharī'ah* and *Usūl-Dīn* in the Al-Qasīm branch of Muḥammad Bin Saud Islāmīc University

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

and remained there as a teacher until his passing (رَحِمَهُ اللهُ).

He would lecture in *Masjid Al-Haram* and *Masjid An-Nabawi* during the seasons of Hajj, Ramaḍān and the summer vacations from 1402AH until his passing (رَحِمَهُ اللهُ).

The Shaykh had a particular teaching practice in his open-handedness and integrity. He would raise questions to his students, receive their questions and hold classes and lectures with a lofty concern, a composed mind and delight at his propagation of religious knowledge and his closeness to the people.

His passing away: He passed away (رَحِمَهُ اللهُ) in the city of Jeddah, shortly before Maghrib on a Wednesday, the 15th of the month of Shawwal, 1421AH. He was prayed over in *Masjid Al-Haram* after 'Asr on Thursday. Then he was followed by the thousands who had prayed over him, and he was buried in *Mecca Al-Mukaramah*.¹

¹ The source of this biography was from the Shaykh's website (www.ibnothaimeen.com)

CHAPTER PERTAINING TO BEING DUTIFUL TO THE PARENTS AND UPHOLDING THE TIES OF KINSHIP

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ * وَعَبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ ﴾

“Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.” [Sūrah An-Nisā’ 4:36]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

EXPLANATION OF THE CHAPTER: BEING DUTIFUL
TO PARENTS & UPHOLDING TIES OF KINSHIP

﴿ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ﴾

"And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)." [Sūrah An-Nisā' 4:1]

And Allāh سُبْحَانَهُ وَتَعَالَى says,

﴿ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ ﴾

"Those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship)," [Sūrah Ar-Ra'd 13:21]

And Allāh سُبْحَانَهُ وَتَعَالَى says,

﴿ * وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ

إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ

كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ

لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ
مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي
صَغِيرًا ﴿٢٤﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was small.’” [Sūrah Al-‘Isrā’ 17:23-24]

And Allāh سُبْحَانَهُ وَتَعَالَى says,

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا
عَلَى وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي
وَلِوَالِدَيْكَ﴾

EXPLANATION OF THE CHAPTER: BEING DUTIFUL
TO PARENTS & UPHOLDING TIES OF KINSHIP

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents.” [Sūrah Luqmān 31:14]

1/312 – Related Abū ‘Abdur Raḥmān ‘Abdullāh Ibn Mas’ūd (رَضِيَ اللَّهُ عَنْهُ), “I asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ
تَعَالَى؟ قَالَ: « الصَّلَاةُ عَلَى وَقْتِهَا » قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: « بِرُّ
الْوَالِدَيْنِ » قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: « الْجِهَادُ فِي سَبِيلِ اللَّهِ » مَتَّفُقٌ
عَلَيْهِ

‘Which of the deeds is loved most by Allāh?’
The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,
‘Performing prayers at the proper time.’ I
asked, ‘What next?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied,
‘Being dutiful to the parents.’ I asked, ‘What
next?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, ‘Striving in the

CHAPTER PERTAINING TO BEING DUTIFUL TO THE PARENTS AND UPHOLDING THE TIES OF KINSHIP

Cause of Allāh.” [Related by Bukhārī and Muslim]²

2/313 - Narrated Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

« لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا ، فَيَشْتَرِيَهُ ، فَيَعْتِقَهُ »
رواه مسلم

“A son could not do enough for his father unless he found him as a slave and purchased him to set him free.” [Related by Muslim]³

Explanation

² Related by Bukhārī, the Book of Prayer Times, chapter pertaining to the advantage of performing prayers at the proper time, No. (527), and Muslim, Book of Faith, chapter pertaining to the statement of belief in Allāh is the most righteous of deeds, No. (85).

³ Related by Muslim, the Book of Slave Emancipation, chapter pertaining to the excellence of the emancipation of the father.

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

The author (رَحِمَهُ اللهُ) said, "The Chapter Pertaining to Being Dutiful to the Parents and Upholding the Ties of Kinship."

The parents are the father and the mother. He expressed the right of the parents as being dutiful to them as was mentioned in the Qur'ān and the Sunnah. He also expressed upholding the ties of kinship as mentioned in the Qur'ān and the Sunnah. Kinship are those close relatives.

Being dutiful to parents is one of the most virtuous of deeds. It is the right which follows the right of Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The author (رَحِمَهُ اللهُ) mentioned many verses in this regard as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ * وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجَبِ

وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ ﴿٤٣٦﴾

“Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.” [Sūrah An-Nisā’ 4:36]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَفَضَّلَ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا ﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.” [Sūrah Al-‘Isrā’ 17:23]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ﴾

“And We have enjoined on man to be good and dutiful to his parents.” [Sūrah Al-'Ankabūt 29:8]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا
عَلَى وَهْنٍ وَفَصَّلَتْهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي
وَلِوَالِدَيْكَ﴾

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents.” [Sūrah Luqmān 31:14]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَنًا ۖ إِنَّمَا يَبْغُ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ

كَلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ
لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ
مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي

صَغِيرًا ﴿٢٤﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was small.'" [Sūrah Al-'Isrā' 17:23-24]

All these verses refer to the greatness of the right of the parents. Allāh (سُبْحَانَهُ وَتَعَالَى) stated the position of the mother who bears a child in weakness and hardship upon weakness and hardship. The mother suffers from childbearing till the delivery as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

EXPLANATION OF THE CHAPTER: BEING DUTIFUL
TO PARENTS & UPHOLDING TIES OF KINSHIP

﴿ حَمَلَتْهُ أُمُّهُ كُرْهًا وَضَعَتْهُ كُرْهًا ﴾

"His mother bears him with hardship. And she brings him forth with hardship." [Sūrah Al-Aḥqāf 46:15]

All of these verses indicate the great right of the mother.

Then Allāh (سُبْحَانَهُ وَتَعَالَى) mentioned the worst case suffered by the parents, Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا
فَلَا تَقُلْ لَهُمَا أُفٍّ ﴾

"If one of them or both of them attain old age in your life, say not to them a word of disrespect," [Sūrah Al-'Isrā' 17:23]

Because when the parents attain old age, they become weak and rely on their child. Thus Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِحْسَنًا إِمَّا يَبْلُغَنَّ عِنْدَكَ ﴾

“And that you be dutiful to your parents. If one of them or both of them attain old age in your life,” [Sūrah Al-‘Isrā’ 17:23]

So, do not say, *“I am angry with you,”* but one should treat them gently and softly, not shout at them when they speak.

﴿ أَوْ كِلَاهُمَا فَلَا تَقُلْ ﴾

“Or both of them attain old age in your life, say not a word of disrespect,” [Sūrah Al-‘Isrā’ 17:23]

Speak with them well because of their prestigious positions.

Then he mentioned the Ḥadīth of Abdullāh Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) when he asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ ؟

“Which of the deeds is loved most by Allāh?”

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

الصَّلَاةُ عَلَى وَقْتِهَا « قُلْتُ : ثُمَّ أَيُّ ؟ قَالَ : « بِرُ الْوَالِدَيْنِ » قُلْتُ :
ثُمَّ أَيُّ ؟ قَالَ : « الْجِهَادُ فِي سَبِيلِ اللَّهِ »

‘Performing prayers at the proper time.’ I asked, ‘What next?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, ‘Being dutiful to the parents.’ I asked, ‘What next?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, ‘Striving in the Cause of Allāh.’”

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) considered being dutiful to parents more important than striving in the Cause of Allāh. He said,

وَلَوْ اسْتَرْزَدْتُهُ لَزَادَنِي

“He will tell me more if I ask him more questions.”

This refers to the value of being dutiful to parents.

When one asked, “What is goodness?” We said, “To be dutiful to them by saying gentle words, doing good deeds and giving them money as much as possible.” Fear Allāh as much as you can, and the disobedience of the parents is unlike this.

CHAPTER PERTAINING TO BEING DUTIFUL TO THE PARENTS AND UPHOLDING THE TIES OF KINSHIP

Then he mentioned in the second Ḥadīth that the Messenger (ﷺ) said,

لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا، فَيَشْتَرِيَهُ، فَيُعْتِقَهُ

"A son could not do enough for his father unless he found him as a slave and purchased him to set him free."

One emancipates his father by way of buying him because he set his father free. This Ḥadīth does not indicate that he who owns his father should not emancipate him, but he should buy him in order to emancipate him. If one owns his father, he will inevitably be emancipated, and one does not need to say, "I set him free." And the mother too.

AḤĀDĪTH 315 AND 316

4/315 – Narrated by Abū Hurayrah (رضي الله عنه) that the Messenger of Allāh (صلى الله عليه وسلم) said,

إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ ،
فَقَالَتْ : هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ ، قَالَ : نَعَمْ أَمَا
تَرْضِينَ أَنْ أَصِلَ مَنْ وَصَلَكَ ، وَأَقْطَعَ مَنْ قَطَعَكَ ؟ قَالَتْ : بَلَى
، قَالَ فَذَلِكَ ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اقْرَءُوا
إِنْ شِئْتُمْ : { فَهَلِ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتَقَطَّعُوا أَرْحَامَكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُولَئِكَ الَّذِينَ لَعَنَهُمُ
اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ }

“Verily Allah created the universe, and when He had finished that, ties of kinship came forward and said This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with

one who joins your ties of kinship and sever it with one who severs your (ties of kinship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you. Allah's (ﷺ) then said: Read (in the Qur'ān) is you wish: "But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes." [Sūrah Muḥammad 47:22-23]

[Related by Bukhārī and Muslim]⁴

In a narration by Al-Bukhārī, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

مَنْ وَصَلَكِ ، وَصَلَّتُهُ ، وَمَنْ قَطَعَكِ قَطَعْتُهُ

"Are you not satisfied that I should keep relationship with one who joins your ties of

⁴ Related by Al-Bukhārī, the Book of Good Manners, chapter pertaining to whoever maintains the ties of kinship, Allāh will maintain good ties with him, No. (5987), Muslim, the Book of Good Manners and Joining Ties of Relationship, chapter pertaining to ties of kinship No. (2554).

**kinship and sever it with one who severs your
(ties of kinship)?”⁵**

5/316 – Narrated by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) also,

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ
اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي ؟ قَالَ : « أُمُّكَ » قَالَ : ثُمَّ
مَنْ ؟ قَالَ : « أُمُّكَ » قَالَ : ثُمَّ مَنْ ؟ قَالَ : « أُمُّكَ » قَالَ : ثُمَّ مَنْ
؟ قَالَ : « أَبُوكَ » متفقٌ عليه

**“A man came to the Messenger of Allāh
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and asked, ‘O Messenger of Allāh!
Who among the people is most deserving of a
fine treatment from me?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,
‘Your mother.’ He again asked, ‘Who next?’ He
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said again, ‘Your mother.’ He asked,
‘Who next? He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said again, ‘Your
mother.’ He again asked, ‘Then who?’**

⁵ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to whoever maintains the ties of kinship, Allāh will maintain good ties with him, No. (5988).

Thereupon he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said, ‘Then your father.’” [Related by Al-Bukhārī and Muslim]⁶

In another narration:

يا رسول الله مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ ؟ قال : « أُمُّكَ
ثُمَّ أُمُّكَ ، ثُمَّ أُمُّكَ ، ثُمَّ أَبَاكَ ، ثُمَّ أَدْنَاكَ أَدْنَاكَ

“O Messenger of Allāh! Who is most deserving of my fine treatment?’ He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said, ‘Your mother, then your mother, then your mother, then your father, then your nearest relatives, then nearest relatives.’”⁷

He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said,

“Then your father” means you should be dutiful to your father.

⁶ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to who among the people is most deserving of a fine treatment, No. (5971), Muslim, Book of Good Manners and Maintaining Ties of Kinship, chapter pertaining to being dutiful to parents and that they are the most deserving of good treatment, No. (2548).

⁷ Related by Muslim, Book of Good Manners and Maintaining Good Ties of Kinship, chapter pertaining to being dutiful to parents and that they are the most deserving, No. (2548) [2].

Explanation

These two aḥādīth signify the importance of maintaining the ties of kinship. Maintaining the ties of kinship is based on the traditions. It is not clarified in detail by the Qur'ān and the Sunnah, and the Prophet (ﷺ) does not describe it in detail. He (ﷺ) describe it ties of kinship as those who eat, drink, wear clothes or live with you. Rather it is without restriction. Thus, maintaining or cutting ties of kinship can be stated in accordance with customs. So, whatever is considered to be keeping ties of kinship customarily then it is so; and whatever the people customarily deem as cutting ties of kinship then it is so. This is basis concerning this matter.

Suppose the traditions become corrupted and the people do not care about cutting relations, so cutting the ties of kinship and maintaining it are the same in this respect, so this is not Islāmic tradition. In non-Islāmic countries, there is family disintegration, and no one visits the other. One may grow up there and know nothing about his father. They do not know the ties of kinship, nor the ties of neighbors. Everything

there is upside down because Kufr caused corruption and disintegration. However, in the Muslim society, the maintaining and cutting ties of kinship is based on tradition.

Regarding the first Ḥadīth of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), Allāh (سُبْحَانَهُ وَتَعَالَى) promised, regarding the ties of kinship, to maintain the one who maintains it and sever the one who severs it. This urges one to maintain the ties of kinship. If you want Allāh to keep closer to you, then maintain the ties of kinship. If you want Allāh to keep away from you, then cut the ties of kinship. An exact recompense. The more you maintain ties of kinship, the more Allāh will keep closer to you. One is rewarded according to his deeds. And your Lord treats no one with injustice.

The author (رَحِمَهُ اللَّهُ) mentioned Allāh's verses,

“Would you then if you were given the authority, make mischief in the land, and sever your ties of kinship? Such are they whom Allāh has cursed so that He has made them deaf and blinded their sight.”

Allāh (سُبْحَانَهُ وَتَعَالَى) stated that those who make mischief in the land and sever their ties of kinship are cursed;

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

kept away from Allāh's Mercy. Allāh has blinded them and made them not to hear the truth. Even if they do hear the truth, they will not benefit from it. Allāh has blinded their sight so that they do not see the truth. Even if they see it, they could not benefit from it. All paths to good are blocked because through sight and hearing information enters the heart. So, no good will get through to the heart, and Allāh's refuge is sought.

The scholars said that bearing the expenses of the ties of kinship is considered a kind of maintaining the ties of kinship. They said that if a rich person has poor relatives from whom he will inherit, he must bear their expenses just like the one would do with his brother. If one can inherit from his poor brother after death, he must bear the expenses of this brother.

Scholars have also said that if the poor brother needs to be married, his rich brother must marry him because marriage is one the most important needs.

Thus, if anyone has a poor brother from whom he will inherit, he must bear the expenses of his food, drink, clothes, dwelling and transportation when necessary.

He also must marry him when necessary. This is the core of maintaining ties of kinship.

One must ask the scholars about these matters if he knows nothing about it. Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ
فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“And We sent not before you (O Muḥammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)) but men to whom We inspired, so, ask the people of Reminder [Scriptures – the Taurat (Torah), the Injeel (Gospel)] if you do not know.” [Sūrah Al-'Anbiyā' 21:7]

The second Ḥadīth denotes who among the people is most deserving of fine treatment. The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) stated that the mother is the most deserving of fine treatment. This question was repeated, and he replied, “Your mother” for a second and third time. Then the father is mentioned. This is because the mother becomes tired and stressed due to childbearing and delivery. The mother bears

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

weakness and hardship upon weakness and hardship, and at night she cares for him until he sleeps. If he is in pain, she stays up all the night until he sleeps. Also, the mother covers him in order to prevent cold and cools him in case of heat. So, she cares for her child more than his father does. Thus, her right is important three times more than the father.

Moreover, she is a weak female who cannot keep her rights. So, the Prophet (ﷺ) has enjoined on man to be dutiful to her three times more than the father. This urges one to have good relations with one's mother and with one's father. May Allāh help us and all Muslims.

May Allāh give us all success and grant us His graces.

AḤĀDĪTH 318, 319, 320, 321, 322 AND 323

7/318 - Narrated by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that a man said,

يا رسول الله إِنَّ لِي قَرَابَةً أَصْلُهُمْ وَيَقْطَعُونِي ، وَأُحْسِنُ إِلَيْهِمْ
وَيُسِيئُونَ إِلَيَّ ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ ، فقال : « لَئِنْ كُنْتَ
كما قُلْتَ ، فَكَأَنَّمَا تُسِفُّهُمْ الْمَلَّ ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ
ظَهِيرٌ عَلَيْهِمْ ما دُمْتَ عَلَى ذَلِكَ » رواه مسلم

“‘I have relatives with whom I try to keep the ties of kinship, but they sever relations with me; whom I treat kindly, but they treat me badly, I am gentle with them, but they are rough to me.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, ‘If you are as you say, it is as if you are feeding them hot ashes, and you will not be without a supporter

**against them from Allāh as long as you
continue to do so.” [Related by Muslim]⁸**

Al-mall is the hot ashes as if you are feeding them the hot ashes. This is a similitude to the sin they will commit like eating the hot ashes which cause pain. Nothing bad will be upon the one who maintains ties of kinship, but they are committing great sin because of causing him pain. Allāh knows best.

8/319 - Narrated by Anas (رضي الله عنه) the Prophet (صلى الله عليه وسلم) said:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ ، فَلْيَصِلْ
رَحِمَهُ « متفق عليه

**“He who desires that he be granted more
provision and his life be prolonged should
maintain good ties with his blood relations.”
[Related by Al-Bukhārī and Muslim]⁹**

⁸ Related by Muslim, the Book of Being Dutiful to Parents and Maintaining Ties of Kinship, chapter pertaining to maintaining ties of kinship and prohibition of cutting it, No. (2558).

⁹ Related by Al-Bukhārī, the Book of Good Manners, chapter pertaining to who has ample provisions because of keeping good

9/320 – Narrated by Anas (رَضِيَ اللَّهُ عَنْهُ)،

كان أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالاً مِنْ نَخْلٍ ، وَكَانَ أَحَبُّ أَمْوَالِهِ بَيْرَحَاءَ ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا ، وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ ، فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ : { لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } [آل عمران: 92] قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ : { لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } وَإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرَحَاءَ ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ تَعَالَى ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ تَعَالَى ، فَضَعُهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « بَيْعٌ ، ذَلِكَ مَالٌ رَابِعٌ ، ذَلِكَ مَالٌ رَابِعٌ ، وَقَدْ سَمِعْتُ مَا قُلْتَ ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي

relationship, No. (5986), Muslim, the Book of Being Dutiful to Parents and Keeping Good Ties of Kinship, chapter pertaining to keeping good ties of kinship and prohibition of cutting relations, No. (2557).

الْأَقْرَبِينَ « فَقَالَ أَبُو طَلْحَةَ : أَفْعَلُ يَا رَسُولَ اللَّهِ ، فَقَسَمَهَا أَبُو
طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ . مَتَّفَقٌ عَلَيْهِ

“Abū Talḥah was the richest among the Ansār of Al-Madīnah and possessed the largest property from palm trees, and among his possessions that he loved most was his garden known as Bayruḥā’ which was opposite the masjid, and the Messenger of Allāh (ﷺ) often visited it and drank from its sweet water. When this Ayah was revealed:

‘By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allāh’s Reward, i.e., Paradise) unless you spend (in Allāh’s Cause) of that which you love; and whatever of good you spend, Allāh knows it well.’ [Sūrah ‘Āli-‘Imrān 3:92]

Abū Talḥah came to the Messenger of Allāh (ﷺ) and said, ‘Allāh says in His Book,

By no means shall you attain Al-Birr, unless you spend (in Allāh’s Cause) of that which you love;

and the dearest of my property is Bayruḥā' so I have given it as Sadaqah (charity) for Allāh's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allāh, as Allāh guides you.' The Messenger of Allāh (ﷺ) said, "Well-done! That is profit-earning property. I have heard what you have said, but I think you should spend it on your nearest relatives.' So Abū Talha distributed it among his nearest relatives and cousins".
[Related by Al-Bukhārī and Muslim]¹⁰

10/321 – Narrated by Abū 'Abdullāh Ibn 'Amr Ibn Al-'Ās (رضي الله عنه),

أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَبَايُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ أَبْتَغِي الْأَجْرَ مِنَ اللَّهِ تَعَالَى . قَالَ: « فَهَلْ مِنْكَ أَلَدٌ أَحَدٌ حَيٌّ ؟ » قَالَ : نَعَمْ بَلْ كِلَاهُمَا قَالَ : « فَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ تَعَالَى ؟ » قَالَ : نَعَمْ . قَالَ : « فَارْجِعِي إِلَى وَالِدَيْكَ ، فَأَحْسِنِ صُحْبَتَهُمَا . مَتَّفَقٌ عَلَيْهِ .

¹⁰ Related by Al-Bukhārī, the Book of Zakāt, chapter pertaining to giving Zakāt to relatives, No. (1461), Muslim, the book of Zakāt, chapter pertaining the sin of withholding Zakāt, No. (988).

“A man came to Allāh’s Messenger (ﷺ) and said, ‘I swear allegiance to you for migration and Jihād, seeking reward only from Allāh.’ He (ﷺ) said, ‘Is any of your parents alive?’ He said, ‘Yes, of course, both of them are alive.’ He (ﷺ) then asked, ‘Do you want to seek reward from Allāh?’ He replied in the affirmative. Thereupon Allāh’s Messenger (ﷺ) said, ‘Go back to your parents and accord them kind treatment’”. [Related by Al-Bukhārī and Muslim, this is the narration of Muslim]¹¹

In another narration by Al-Bukhārī and Muslim,

جاء رجلٌ فاستأذنه في الجهادِ فقال: «أحیی والدَاک؟ قال: نَعَمْ،
قال: «ففيهما فجاهد».

“A person came to Allāh’s Messenger (ﷺ) and sought permission (to

¹¹ Related by Al-Bukhārī, the Book of Jihād (fighting for the cause of Allāh), chapter pertaining to Jihād by permission of parents, No. (3004), Muslim, the Book of Good Manners and Keeping Good Ties of Kinship, chapter pertaining to being dutiful to the parents ..., No. (2549) [6].

participate) in Jihād. The Prophet (ﷺ) asked, ‘Are your parents alive?’ He replied in the affirmative. The Prophet (ﷺ) said, ‘You should consider their service as Jihād.’¹²

11/322 – Narrated by ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (رضي الله عنه),

لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قَطَعَتْ رَحْمَهُ
وَصَلَّاهَا» رواه البخاري

“The Prophet (ﷺ) said, ‘The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though others have

¹² Related by Al-Bukhārī, Book of Jihād (striving in the Cause of Allāh), chapter pertaining to Jihād through permission of parents, No. (3004), and Muslim, Book of Good Manners and Keeping Ties of Kinship, chapter pertaining to being dutiful to parents and that they are most deserved, No. (2549) [5].

severed the ties of kinship with him". [Related
by Al-Bukhārī]¹³

12/323 – Narrated by ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا),

قال رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ : « الرَّحْمُ مَعْلَقَةٌ بِالْعَرْشِ
تَقُولُ : مَنْ وَصَلَنِي وَصَلَهُ اللهُ ، وَمَنْ قَطَعَنِي ، قَطَعَهُ اللهُ
مَتَّفَقٌ عَلَيْهِ .

"The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'The bond of relationship is suspending from the Throne, and it says, 'He who keeps good relations with me, Allāh will keep a connection with him, but whosoever severs relations with me, Allāh will sever connection with him." [Related by Al-Bukhārī and Muslim]¹⁴

¹³ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to the person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives, No. (5991).

¹⁴ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to he who keeps good relations with me, Allāh will keep connection with him, No. (5989), and Muslim, Book of

Explanation

These aḥādīth denote the importance of maintaining ties of kinship and that the person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him. So, one keeps ties of kinship for the sake of Allāh not to be recompensed by others or to be praised by them. The Prophet (ﷺ) said,

“The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives.”

This indicates that it is not the one who keeps the ties of kinship to recompense his relatives, but it is the one who keeps ties of kinship even though his relatives cut it.

Good Manners and Keeping Ties of Kinship, chapter pertaining to keeping ties of kinship and prohibition of cutting these relations, No. (2555).

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Also, these aḥadīth indicate that the bond of relationship is suspending from the Throne saying,

“He who keeps good relations with me, Allāh will keep a connection with him, but whosoever severs relations with me, Allāh will sever connection with him.”

This may be either statement or supplication. The bond of relation may be telling about this or invoking to Allāh for this. By the way, this refers to the great importance of the bond of relationship and maintaining it, and that it is under the Throne making this supplication or making this statement.

And then the author indicated the Ḥadīth of the man who was trying to keep the ties of kinship, but they sever relations with him; and whom he treats kindly, but they treat him badly. The Prophet (ﷺ) said,

“If you are as you say, it is as if you are feeding them hot ashes.”

This is a punishment by Allāh. And you will be supported by Allāh against them as long as you continue to do so.

All these aḥādīth indicate that one must keep the ties of kinship as much as one can and one should be careful of cutting ties of kinship.

AḤĀDĪTH 325 AND 326

14/325 - On the authority of 'Asmā Bint Abū Bakr As-Ṣiddīq (رَضِيَ اللَّهُ عَنْهُ) said,

قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ :
قَدِمْتُ عَلَى أُمِّي وَهِيَ رَاغِبَةٌ ، أَفَأَصِلُ أُمِّي ؟ قَالَ : « نَعَمْ صِلِي
أُمَّكِ » متفق عليه

“My mother came to me during the lifetime of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while she was still a polytheist, so I asked Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), ‘My mother has come to me and she desires to receive a reward from me. Shall I keep good relations with her?’ The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Yes, keep good relations with her.’” [Related by Bukhārī and Muslim]¹⁵

¹⁵ Related by Al-Bukhārī, Book of Gifts, chapter pertaining to giving gifts to the polytheists, No. (2620), and Muslim, Book of

It is said that she was her mother by way of kinship or way of lactation, but the first opinion is the correct one.

15/326 – On the authority of Zaynab ath-Thaqafīyah, the wife of ‘Abdullāh Ibn Mas’ūd (رَضِيَ اللَّهُ عَنْهُ),

قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : « تَصَدَّقْ يَا مَعْشَرَ-
النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ » قالت: فَرَجَعْتُ إِلَى عَبْدِ اللهِ ابْنِ
مَسْعُودٍ فَقُلْتُ لَهُ : إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ وَإِنَّ رَسُولَ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَنَا بِالصَّدَقَةِ ، فَأَتَيْتُهُ فَاسَأَلْتُهُ ، فَإِنْ
كَانَ ذَلِكَ يُجْزِي عَنِّي وَإِلَّا صَرَفْتُهَا إِلَى غَيْرِكُمْ . فَقَالَ عَبْدُ اللهِ
: بَلِ اتَّبِعِي أُنْتِ ، فَاَنْطَلَقْتُ ، فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بِيَابِ
رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَاجَتِي حَاجَتُهَا ، وَكَانَ رَسُولُ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ أُلْقِيَ عَلَيْهِ الْمَهَابَةُ . فَخَرَجَ
عَلَيْنَا بِلَالٌ ، فَقُلْنَا لَهُ : أَنْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ،
فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِيكَ : أَتُجْزَى الصَّدَقَةُ عَنْهُمَا .

Giving Zakāt, chapter pertaining to the importance of giving alms and Sadaqah ... No. (1003).

على أزواجهما وعلى أيتام في حُجُورهما؟ ولا تُخبرُهُ من نَحْنُ ،
فَدَخَلَ بِلَالٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَهُ ،
فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « من هما ؟ » قَالَ :
امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ « أَيُّ الزَّيْنَبِ هِيَ ؟ » قَالَ : امْرَأَةُ عَبْدِ اللَّهِ ، فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَهُمَا أَجْرَانِ : أَجْرُ الْقَرَابَةِ وَأَجْرُ
الصَّدَقَةِ » متفقٌ عليه .

“When the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,
‘O women, give Sadaqah (charity) even if it
should be some of your jewelry.’ I returned to
‘Abdullāh and said, ‘You are a who doesn’t
possess much, and the Messenger of Allāh
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has commanded us to give Sadaqah,
so go to him and ask him if giving to you will
suffice for me; otherwise I shall give it to
someone else.’ ‘Abdullāh said to me, ‘You
should better go yourself.’ So, I went, and
there was a woman of the Ansār at the door of
the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) having the
same question as I had. Now Allāh’s

Messenger was endowed with awe, and so we could not go in. When Bilal (رَضِيَ اللَّهُ عَنْهُ) came out to us, we said to him, 'Go to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and inform him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are under their charge, but do not inform him who we are.' Bilal (رَضِيَ اللَّهُ عَنْهُ) went to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and asked him (what these women had instructed him to ask). The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked who these women were. He (رَضِيَ اللَّهُ عَنْهُ) said, 'They are a woman from the Ansār and Zaynab.' Upon this, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'Which of the Zaynab's?' He (رَضِيَ اللَّهُ عَنْهُ) said, 'The wife of 'Abdullāh.' The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'There are two rewards for them, the reward of kinship and the reward of Sadaqah''''. [Related by Al-Bukhārī and Muslim]¹⁶

¹⁶ Related by Al-Bukhārī, Book of Zakāt, chapter pertaining to giving Zakāt to the spouses and the orphans, No. (1466), and Muslim, Book of Zakāt, chapter pertaining the importance of

Explanation

The author said the mother of 'Asmā came to Madīnah and she ('Asmā (رَضِيَ اللَّهُ عَنْهَا)) asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) if she had to keep a relationship with her or not? She (رَضِيَ اللَّهُ عَنْهَا) said,

“O Messenger of Allāh! My mother has come to me, and she desires to receive a reward from me, and shall I keep good relations with her? The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Yes, keep good relations with her.’”

“She desires,” some scholars have said it means that she desires to embrace Islām. So, she (رَضِيَ اللَّهُ عَنْهَا) is commanded to keep a relationship with her to cause her to love Islām. It is also said that she desires to receive a reward from her, so the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded her to keep good relations with her. This is the most correct opinion.

giving alms and Sadaqah to the relatives and spouses, No. (1000).

This indicates that one should keep good relationships with his relatives even if they are not Muslims because they have the right of maintaining ties of kinship. This is indicated in Sūrah Luqmān, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا﴾

“But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly.” [Sūrah Luqmān 31:15]

If your parents try hard to make you worship others with Allāh, do not obey them. This is because there is no obedience to a created being if it is disobedience to Allāh (سُبْحَانَهُ وَتَعَالَى). But behave with them in this life kindly and give them alms even if they are disbelievers or wicked because they have the right of the ties of kinship.

This Ḥadīth and Ayah indicate the same meaning which is that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Asmā Bint Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) to keep good relationship with her mother even if she is a disbeliever.

And in keeping good relationship with relatives through Sadaqah, there are two rewards: the reward of Sadaqah and the that of keeping good ties with relatives. The Ḥadīth of Zaynab Bint Mas'ūd ath-Thaqafiyah, the wife of 'Abdullāh Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ) states that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded women to give Sadaqah, so she returned to her house. Her spouse, 'Abdullāh Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ), was moneyless. So, she asked him (her husband), and he told her to give Sadaqah to him and the orphans. But first she went to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for clarification, when she arrived at the house of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), she found a woman from Al-Ansār wants to ask the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) if she is allowed to give Sadaqah to her spouse and orphans.

Allāh had granted the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) great reverence that whoever sees him (the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) will be in great awe of him, but if one keeps close to him, this awe leave and will be replaced with love. When Bilal came out and asked

them what they wanted, they told him to ask the Prophet (ﷺ) if it is allowed to give Sadaqah to spouses and orphans? And they told him to not tell the Messenger of Allāh who they were.

Bilal (رضي الله عنه) went in and told the Prophet (ﷺ) that there were two women at the door asking a question. He asked who they were? So, Bilal (رضي الله عنه) became hesitant as to whether to keep secret the names of the two women or not. However, the Messenger of Allāh (ﷺ) asked him who they were? So, he (رضي الله عنه) said that it was a woman from Al-Ansār and Zaynab (رضي الله عنها).

He (ﷺ) asked which of the Zaynabs because there were a lot of women named Zaynab. So, Bilal (رضي الله عنه) said that it was the wife of ‘Abdullāh Ibn Mas’ūd (رضي الله عنه). ‘Abdullāh Ibn Mas’ūd (رضي الله عنه) was a servant of the Prophet (ﷺ), and his conditions was known.

Bilal (رضي الله عنه) told him even though they asked him not to tell him because the Prophet (ﷺ) has to be obeyed.

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

He (ﷺ) said giving Sadaqah to them (the husband and the orphans) is a Sadaqah and keeping ties of kinship, so there are two rewards; the reward of Sadaqah and that of keeping the ties of kinship. This indicates that one is allowed to give his sons Sadaqah when necessary. Also, the wife is allowed to give Sadaqah to her father and giving Sadaqah to them is Sadaqah and keeping ties with them.

It is not allowed to give Zakāt to the ones whom he must bear expenses and in the cases which he shall not pay Zakāt. However, concerning the paying of debts, if one's son, father, or wife is indebted, one may pay debts for him if the debtor is alive. If the debtor is dead, he should not pay his debts from Zakāt, but from inheritance, or contributions.

AḤĀDĪTH 327, 328, 329, AND 330

16/327 – On the authority of Ibn ‘Abbās (رضي الله عنه), that Abū Sufyān Sakhr Ibn Harb (رضي الله عنه) informed him in a long story about Heraclius,

هَرَقْلُ قَالَ لِأَبِي سَفْيَانَ : فَمَاذَا يَأْمُرُكُمْ بِهِ ؟ يَعْنِي النَّبِيَّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : قُلْتُ : يَقُولُ : « اَعْبُدُوا اللَّهَ وَحْدَهُ ، وَلَا
 تُشْرِكُوا بِهِ شَيْئًا ، وَاتْرَكُوا مَا يَقُولُ آبَاؤُكُمْ ، وَيَأْمُرُنَا بِالصَّلَاةِ
 ، وَالصَّدَقِ ، وَالْعَفَافِ ، وَالصَّلَاةِ » متفقٌ عليه

“Heraclius asked me about the teachings of the Prophet (صلى الله عليه وسلم). I said, ‘He orders us to worship Allāh Alone and do not associate others with Him and to give up all that your ancestors said. He also commands us to perform Salāt (prayers), to speak the truth, to observe modesty and to strengthen the ties of kinship.” [Related by Al-Bukhārī and Muslim]¹⁷

¹⁷ Related by Al-Bukhārī, Book of Revelation, chapter pertaining to start of revelation, No. (7), and Muslim, Book of Jihad, chapter

17/328 - On the authority of Abū Dharr (رَضِيَ اللَّهُ عَنْهُ),

«إِنَّكُمْ سَتَفْتَحُونَ أَرْضاً يُذَكَّرُ فِيهَا الْقِيرَاطُ»

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘You will soon conquer a land where people deal with Qirāt.’”¹⁸

In another narration:

سَتَفْتَحُونَ مِصْرَ وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقِيرَاطُ ، فَاسْتَوْصُوا
بِأَهْلِهَا خَيْرًا، فَإِنَّ لَهُمْ ذِمَّةَ وَرَحْمًا

“You will soon conquer Egypt where Al-Qirāt is frequently mentioned. So when you conquer it, treat its inhabitants well. For there lies upon

pertaining to the message of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to Heraclius, No. (1773).

¹⁸ Related by Muslim, Book of Virtues of the Companions, chapter pertaining to advice of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of Egyptian people, No. (2543) [226].

you the responsibility because of blood ties or relationship (with them).”¹⁹

Also, there is a narration by Muslim.²⁰

Scholars have said,

الرَّحِمُ الَّتِي لَهُمْ كَوْنُ هَاجِرٍ أُمِّ إِسْمَاعِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِنْهُمْ . «وَالصَّهْرُ»: كَوْنُ مَارِيَةَ أُمِّ إِبْرَاهِيمَ ابْنِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ .

The ties of kinship are that Hājar, the mother of Ismā’īl is from Egypt, and Mariyah, the Mother of Ibrāhīm, the son of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is also from Egypt.

18/329 – Narrated Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), when this Ayah was revealed:

¹⁹ Related by Muslim, Book of the Virtues of the Companions, chapter pertaining to the Prophet's advice of Egyptian people, No. (2543).

²⁰ Related by Muslim, Book of the Virtues of the Companions, chapter pertaining to the Prophet's advice of Egyptian people, No. (2543) [227].

لما نزلت هذه الآية : { وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ } [الشعراء
: 214] دعا رسول الله صلى الله عليه وسلم قُرَيْشًا فاجتمعوا
فَعَمَّ ، وَخَصَّ وقال: «يا بني عبد شمس ، يا بني كعب بن لؤي
، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ ، يا بني مُرَّةَ بن كعب ، أَنْقِذُوا
أَنْفُسَكُمْ مِنَ النَّارِ ، يا بني عَبْدِ مَنْأَفٍ ، أَنْقِذُوا أَنْفُسَكُمْ
مِنَ النَّارِ ، يا بني هاشِمٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ ، يا بني
عبد المطلبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ ، يا فاطمة أَنْقِذِي
نَفْسَكَ مِنَ النَّارِ ، فَإِنِّي لَا أُمَلِّكَ لَكُمْ مِنَ اللَّهِ شَيْئًا ، غَيْرَ أَنَّ
لَكُمْ رَحِمًا سَابَلَهَا بِبِلَالِهَا » رواه مسلم.

“And warn your tribe (O Muḥammad
(صلى الله عليه وسلم) of near kindred.” [Sūrah Ash-Shu‘arā’
26:214]

“The Messenger of Allāh (صلى الله عليه وسلم) gathered
the families of Quraysh, calling them one and
all, he (صلى الله عليه وسلم) said, ‘O people of Quraysh!
Ransom yourselves from the Fire! I have no
power to prevent harm or bring benefit to you
before Allāh! O people of Banu ‘Abd Manāf!

Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banu Qusayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banu 'Abdul-Muttalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fātimah Bint Muḥammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! All you have is the womb, and the kind relations that shall come of it." [Related by Muslim]²¹

19/330 – Narrated by Abū 'Abdullāh Amr Ibn Al-'Ās (رَضِيَ اللَّهُ عَنْهُ),

سمعتُ رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ جَهَاراً غَيْرَ سِرٍّ يَقُولُ : « إِنَّ آلَ بَنِي فُلَانٍ لَيُسُوا بِأَوْلِيَائِي إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ، وَلَكِنْ لَهُمْ رَحِمٌ أَبْلَاهُ بِبِلَاهِهَا » متفق عليه .
واللفظ للبخاري .

²¹ Related by Muslim, Book of Faith, chapter of Allāh's verse: ﴿And warn your tribe of near kindred﴾, No. (204).

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

"I heard the Messenger of Allāh (ﷺ) saying publicly, not privately, 'The family of so-and-so (i.e., Abū Tālib) are not my supporters. My supporter is Allāh and the righteous believing people. But they (that family) have kinship (Raḥm) with me, and I will be good and dutiful to them.' [Related by Al-Bukhārī and Muslim but with the narration of Al-Bukhārī] ²²

Explanation

These ahādīth clarify the value of keeping good ties of kinship. It began with the Ḥadīth of Sufyan Ibn Harb (رضي الله عنه) when he went with a group of people from Quraysh to Heraclius. He (رضي الله عنه) had gone to Heraclius before he embraced Islām. He embraced Islām at the year of Al-Fath.

²² Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to keeping good ties of kinship, No. (5990), Muslim, Book of Faith, chapter pertaining to keeping good ties with righteous people and cutting the ties of others, No. (215).

He went to Heraclius after the Treaty of Ḥudaybiyyah. When Heraclius, who was a sagacious man, heard about them and knew something of the Book, and knew about the Message and call of the Prophet (ﷺ) because the Prophet is described in the Taurat (Torah) and Injil (Gospel) as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾

“The Prophet who can neither read nor write (i.e. Muḥammad (ﷺ)) whom they find written with them in the Taurat (Torah) and the Injil (Gospel),” [Sūrah Al-A’rāf 7:157]

His description is written, there is no doubt that they know him as they know their sons.

When those Arabs came from Makkah, where the Prophet (ﷺ) was sent, he called them to ask about the Prophet (ﷺ) and what he commands and forbids, about his Companions and how he deals with them, and so on. This is mentioned in detail by

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Imam Al-Bukhārī (رَحِمَهُ اللهُ). He also asked about the teachings of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He (رَضِيَ اللهُ عَنْهُ) said,

“He also commands us to speak the truth, to observe modesty and to strengthen the ties of kinship.”

The truth means the true news in accordance with the reality. Observing modesty means to abstain from adultery, and from others’ property and others’ women.

Then he asked the translator to tell him, “If what you say is true, then he (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) will take over the place underneath my two feet.” Even though he is one of the two presidents of two great countries, Rome and Persia. He said that even though he is a ruler of a great kingdom, but he knows that what was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is true and in accordance to the Fitrah and goodness of the creation. He commands us to speak the truth, to observe modesty and to strengthen the ties of kinship.

Then the author mentioned ahādīth in this regard, keeping ties of kinship, and that when this ayah was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

"And warn your tribe (O Muḥammad (ﷺ) of near kindred." [Sūrah Ash-Shu'arā' 26:214]

He (ﷺ) gathered the families of Quraysh (calling them) one and all, he said: 'O people of Quraysh! O people of Banu 'Abd Manāf! O people of Banu Qusayy! O people of Banu 'Abdul-Muttallib! O Fātimah Bint Muḥammad!''.

This indicates keeping the ties of kinship.

He (ﷺ) stated that all you have is the womb and the kind relations that shall come of it. He (ﷺ) told that he would grow this kinship with water because cutting ties is like fire, and water put off fire, cutting ties is like death, but water causes life as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ﴾

"And We have made from water every living thing." [Sūrah Al-'Anbiyā' 21:30]

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

The Prophet (ﷺ) gave the similitude of keeping ties of kinship with water which nourishes trees.

Also, the aḥādīth which are mentioned by the author that the Prophet (ﷺ) said,

“The family of so-and-so (i.e., Abū Tālib) is not my supporters.”

Because they are disbelievers.

The believer must renounce the friendship of the disbeliever as Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ﴾

“Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has appeared between us and you, hostility and hatred forever, until you believe in Allāh Alone.” [Sūrah Al-Mumtahanah 60:4]

He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) is free from them though they are his relatives.

He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said,

“But they (that family) have kinship (Raḥm) with me, and I will be good and dutiful to them.”

This indicates that the relatives have the right of keeping ties of kinship even if they are disbelievers, but they are not to be supported. They should not be supported because of being aberrant.

Then he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) mentioned the aḥādīth in which he told the Companions that they would conquer Egypt and treat its inhabitants well. For there lies upon you the responsibility because of blood ties or relationship (with them). Hajr, the mother of ‘Ismā’īl,

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

the maidservant of Ibrāhīm, was from Egypt. Thus, he (ﷺ) said,

“But they (that family) have kinship (Raḥm) with whom I will maintain good the ties of kinship.”

Because they are the uncles of ‘Ismā’il, who is the father of all Arabs.

This indicates that keeping ties is desirable even if it is farther. If you know that those are from your tribe, you should keep good ties with them even if they are farther.

It also indicates that keeping good ties from the side of the mother is like that of the father.

HADĪTH 331, 332, 333, 334, AND 335

20/331 – Narrated by Abū Ayūb Khālīd Ibn Zayd Al-Ansari (رَضِيَ اللَّهُ عَنْهُ) a man said,

يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ ، وَيُبَاعِدُنِي مِنَ النَّارِ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «تَعْبُدُ اللَّهَ ، وَلَا تُشْرِكُ بِهِ شَيْئًا ، وَتُقِيمُ الصَّلَاةَ ، وَتُؤْتِي الزَّكَاةَ ، وَتَصِلُ الرَّحِمَ » متفق عليه .

“O Messenger of Allāh! I seek your advice of a deed which will admit me to Paradise and take me away from the Fire.’ The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Worship Allāh and associate no partner with Him, perform As-Salat, pay Zakāt, and maintain the ties of kinship’” [Related by Al-Bukhārī and Muslim]²³

²³ Related by Al-Bukhārī, Book of Zakāt, chapter pertaining to the obligation of Zakat, No. (1396), Muslim, Book of Faith, chapter pertaining to statement of Faith which cause one enter Paradise .. No. (13).

EXPLANATION OF THE CHAPTER: BEING DUTIFUL
TO PARENTS & UPHOLDING TIES OF KINSHIP

21/332 - Narrated by Salman Ibn 'Amir (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ ، فَإِنَّهُ بَرَكَةٌ ، فَإِنْ لَمْ يَجِدْ
تَمْرًا ، فَاَلْمَاءُ ، فَإِنَّهُ طَهُورٌ » وقال: « الصَّدَقَةُ عَلَى الْمِسْكِينِ
صَدَقَةٌ ، وَعَلَى ذِي الرَّحِمِ ثِنْتَانِ : صَدَقَةٌ وَصِلَةٌ . »

“When you break your fast, you should do it with a date-fruit for there is a blessing in it, and if you do not find a date-fruit, break it with water for it is pure.’ The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties of kinship.’”
[Related by At-Tirmidhi and said it is Hasan]²⁴

²⁴ Related by At-Tirmidhi, Book of Zakāt, chapter pertaining to giving Sadaqah to the relatives, No. (658), and Abū Dawud, Book of Saum, chapter pertaining to what one breaks fast with, No. (2355), and Ibn Majah, chapter pertaining to what is desirable to break fast with, No. (1699).

22/333 – Narrated by Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمُ)،

كَانَتْ تَحْتِي امْرَأَةً، وَكُنْتُ أُحِبُّهَا، وَكَانَ عُمَرُ يَكْرَهُهَا، فَقَالَ
لِي: طَلِّقْهَا فَأَبَيْتُ، فَأَتَى عَمْرُ رَضِيَ اللَّهُ عَنْهُ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
: « طَلِّقْهَا » رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ
صَحِيحٌ.

“I had a wife whom I loved, but ‘Umar (رَضِيَ اللَّهُ عَنْهُ) disliked her. He asked me to divorce her, and when I refused, ‘Umar went to Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and mentioned the matter to him. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked me to divorce her.” [Related by Abū Dawud, At-Tirmidhi, who said it is Sahih and Hasan Hadīth]²⁵

²⁵ Related by At-Tirmidhi, Book of Divorce, chapter pertaining to one is asked by his parents to divorce his wife, No. (1189), and Abū Dawud, Book of Good Manners, chapter pertaining to being dutiful to parents, No. (5138).

EXPLANATION OF THE CHAPTER: BEING DUTIFUL
TO PARENTS & UPHOLDING TIES OF KINSHIP

23/334 – Narrated by Abū Ad-Dardā' (رَضِيَ اللَّهُ عَنْهُ),

أَنَّ رَجُلًا أَتَاهُ فَقَالَ : إِنَّ لِي امْرَأَةً وَإِنِّي تَأْمُرُنِي بِطَلَاقِهَا ؟
فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « الْوَالِدُ
أَوْسَطُ أَبْوَابِ الْجَنَّةِ ، فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ ، أَوْ احْفَظْهُ
» رواه الترمذي وقال : حديثٌ حسنٌ صحيح .

“A man came to me and said, ‘I have a wife whom my mother commands me to divorce.’ I replied to him that I had heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying, ‘A parent is the best of the gates of Paradise. So, if you wish, keep to the gate or lose it.” [Related by At-Tirmidhi and said it is Sahih and Hasan Ḥadīth]²⁶

24/335 – Narrated by Al-Bara' Ibn Azib (رَضِيَ اللَّهُ عَنْهُ),

الْحَالَةُ بِمَنْزِلَةِ الْأُمِّ » رواه الترمذي: وقال حديثٌ حسن
صحيح.

²⁶ Related by At-Tirmidhi, Book of Good Manners and Keeping Ties of Relationship, chapter pertaining to being undutiful to parents, No. (1901).

“The Prophet (ﷺ) said, ‘The maternal aunt holds the same status as the mother.’”

Related by At-Tirmidhi and said it is Sahih and Hassan Ḥadīth²⁷.

And there are many famous and authentic aḥādīth, such as the Ḥadīth of the men of the cave and Juraij, but some famous aḥādīth mentioned in authentic books were omitted for brevity. One of the most important aḥādīth is that of ‘Amr Ibn ‘Abbās (رضي الله عنه) which includes many rules and etiquettes of Islām. It will be wholly mentioned later, inshaa Allāh. In this Ḥadīth, he (رضي الله عنه) said he had entered Mecca to meet the Prophet (ﷺ) and asked him,

ما أنت؟ قال: «نبي» فقلت: وما نبي؟ قال: «أرسلني الله تعالى، فقلت: بأي شيء أرسلك؟ قال: «أرسلني بصلية الأرحام، وكسر الأوثان، وأن يوحد الله لا يشرك به شيء» وذكر تمام الحديث. والله أعلم.

²⁷ Related by At-Tirmidhi, Book of Good Manners and Keeping Ties of Relationship, chapter pertaining to supplication of parents, No. (1905).

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

“Who are you?’ He (ﷺ) said, ‘I am a Prophet.’ I asked, ‘What is a Prophet?’ He (ﷺ) said, ‘Allāh has sent me (with a message).’ I asked, ‘With what has He sent you?’ He (ﷺ) said, “He sent me to strengthen the ties of kinship and to destroy idols so that Allāh Alone should be worshiped and nothing should be associated with Him.” and he mentioned the other parts of the Ḥadīth.²⁸ Allāh knows best.

Explanation

These aḥādīth indicate the meaning of keeping good ties of kinship and being dutiful to parents.

One of these aḥādīth is that of Khālid Ibn Zayd Al-Ansāri (رضي الله عنه) who asked the Prophet (ﷺ) about a deed which allows him to enter Paradise and keeps him away from Fire. He (ﷺ) said to him,

²⁸ Related by Muslim, Book of Passengers' Salāt, chapter pertaining Islām of Amr Ibn Abassa, No. (832).

“Worship Allāh and associate no partner with Him, perform As-Salāt, pay Zakāt, and maintain the ties of kinship.”

The evidence here lies in saying: “maintain ties of kinship.” So, the Prophet (ﷺ) considered keeping ties of kinship one of the reasons which allow one enter Paradise and keep him away from Fire.

There is no doubt that everyone seeks this great deal, to be rescued from Fire and to enter Paradise. Whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. Every Muslim should seek these four matters:

First: To worship Allāh Alone, without partners with Him, neither greater or lesser Shirk.

Second: To perform Salāt on time, in congregation if you are a man and without congregation if you are a woman.

Third: To give Zakāt to the one who needs it.

Fourth: To keep the ties of kinship according to the traditions, but if the society disregards the ties of kinship, Shari’ah has to be followed.

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Then he mentioned the Ḥadīth of Salman Ibn 'Amir Ad-Dabby (رَضِيَ اللَّهُ عَنْهُ) concerning the breaking of fast with dates, and if not, with water. Giving Sadaqah to the poor is considered charity, but to the relatives, it is considered both Sadaqah and keeping ties of kinship.

Thus, scholars have said, "If there are two needy persons and one of them is your relative, and the other is not, then your relative is more worthy.

Then he mentioned the Ḥadīth of 'Abdullāh Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُ) who loved a woman, but his father commanded him to divorce her, and he refused because of loving her. He told the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who commanded him to divorce her.

And the other Ḥadīth in which he mentioned a woman commanding her son to divorce his wife, so the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said that keeping the ties of kinship and being dutiful to the parents is one of the reasons for entering Paradise. This indicates that being dutiful to the parents, even by divorcing the wife, is a reason for entering Paradise.

However, not everyone who commands his son to divorce his wife should be obeyed. A man asked

Imam Ahmad Ibn Hanbal (رَحْمَةُ اللَّهِ), "My father told me to divorce my wife whom I love. He (رَحْمَةُ اللَّهِ) said, "Do not divorce her. He said, "Did not the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) command Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُ) to divorce his wife upon the request of 'Umar (رَضِيَ اللَّهُ عَنْهُ)?" Imam Ahmad (رَحْمَةُ اللَّهِ) told him, "Is 'Umar (رَضِيَ اللَّهُ عَنْهُ) your father? One knows that 'Umar (رَضِيَ اللَّهُ عَنْهُ) did not command 'Abdullāh (رَضِيَ اللَّهُ عَنْهُ) to divorce his wife but for a legal reason. Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُ) may not have known this reason, but it is improbable that 'Umar (رَضِيَ اللَّهُ عَنْهُ) commanded his son to divorce his wife without a legal reason."

Thus, if your mother or father command you to illegitimately divorce your wife whom you love, do not divorce her because this is a special matter in which one should not interfere.

41- CHAPTER PERTAINING TO BEING UNDUTIFUL TO THE PARENTS AND CUTTING THE TIES OF KINSHIP

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتَقَطَّعُوا أَرْحَامَكُمْ ﴾ ٢٢ ﴿ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴾ ٢٣ ﴿

“Would you then, if you were given the authority, make mischief in the land, and sever your ties of kinship? Such are they whom Allāh has cursed so that He has made them deaf and blinded their sight.” [Sūrah Muḥammad 47:22-23]

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ



“And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (they will be far away from Allāh’s Mercy), and for them is the unhappy (evil) home (i.e. Hell).” [Sūrah Ar-Ra’d 13:25]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ
كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَهَرَّهُمَا وَقُلْ
لَهُمَا قَوْلًا كَرِيمًا ﴿١٣﴾ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ

مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي

صَغِيرًا ﴿٢٤﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower to them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young.’” [Sūrah Al-‘Isrā’ 17:23-24]

1/336 - Narrated by Abū Bakrah Nufaya’ Ibn al-Hārith (رَضِيَ اللَّهُ عَنْهُ) the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

قال رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ: «أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» ثَلَاثًا قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ: قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَكِنًا فَجَلَسَ، فَقَالَ: «أَلَا وَقَوْلُ

الزُّورِ وشهادة الزُّورِ «فَمَا زَالَ يَكْرُرُهَا حَتَّى قُلْنَا : لَيْتَهُ سَكَتَ
مُتَّفَقٌ عَلَيْهِ.

“Should I not inform you about the most grievous sins?’ The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) repeated it three times and then said, ‘Associating anyone with Allāh and disobedience to the parents.” The Noble Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was reclining, then he sat up and said, ‘And I warn you against giving forged statement and false testimony.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) repeated it so many times that we wished that he should stop.” [Related by Al-Bukhārī and Muslim]²⁹

Explanation

²⁹ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to disobedience to parents, No. (5976), Muslim, Book of Faith, chapter pertaining to clarifying greater sins, No. (87).

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

The author (رَحِمَهُ اللهُ) said chapter pertaining prohibition of disobedience to the parents and cutting the ties of kinship.

Disobedience to the parents is one of the most grievous sins because Allāh mentioned a great punishment for it, and so was cutting the ties of kinship. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتَقَطَّعُوا أَرْحَامَكُمْ ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ۖ ﴾

“Would you then, if you were given the authority, make mischief in the land, and sever your ties of kinship? Such are they whom Allāh has cursed so that He has made them deaf and blinded their sight.” [Sūrah Muḥammad 47:22-23]

Meaning that if you were given the power, you would do bad deeds and sever the ties of kinship, so you would be damned, and Allāh would blind your sight.

“And blinded their sight” indicates discernment, not seeing with the eyes. Allāh (سُبْحَانَهُ وَتَعَالَى) blinds their sight, so they see things upside down.

This is a punishment in the worldly life and the Hereafter. Concerning the Hereafter, Allāh said, **“Such are they whom Allāh has cursed.”** Concerning the worldly life, Allāh said, **“So that He has made them deaf.”** So, they cannot hear the truth and make use of it. **“And blinded their sight.”** So, that they cannot see the truth or make use of it.

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ



“And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their

relatives), and work mischief in the land, on them is the curse (they will be far away from Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)." [Sūrah Ar-Ra'd 13:25]

They break the covenant and sever the ties of kinship, and make mischief by committing sins. "On them is the curse." Here, curse means being far away from Allāh's Mercy. "And for them is the unhappy (evil) home (i.e. Hell)."

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عَنْكَ الْكِبَرَ أَحَدُهُمَا أَوْ
كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ
لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ
مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا ﴿٢٤﴾ ۝ ﴾

"And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower to them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was young.'"
[*Sūrah Al-'Isrā'* 17:23-24]

Allāh (سُبْحَانَهُ وَتَعَالَى) commanded us to be dutiful to the parents even if one or both of them become old. If one becomes old, he might be in a bad mood, so Allāh (عَزَّ وَجَلَّ) said, **"Say not to them a word of disrespect."** So, do not speak to them awfully **"Nor shout at them"** when addressing them, **"But address them in terms of honor."** So that they will be happy. **"And lower to them the wing of submission and humility through mercy."** Be submissive to them even if you are highly prestigious. **"And say, 'My Lord! Bestow on them Your Mercy as they did bring me up when I was young.'"** Treat them mercifully and ask Allāh to bestow His Mercy on them. This is what Allāh commanded us to do in case of old parents, but in case of youthful age, they do not care.

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Then, the author mentioned the Ḥadīth of Abū Bakrah (رضي الله عنه) in which the Prophet (صلى الله عليه وسلم) said,

“Should I not inform you about the most grievous of the grave sins?’ The Messenger of Allāh (صلى الله عليه وسلم) repeated it three times, and then said, ‘Associating anyone with Allāh and disobedience to the parents.’”

This is one of the most grievous sins. Associating others with Allāh is a great sin which violates the right of Allāh. Disobedience to the parents is a great sin which violates the right of the parents.

“The Noble Prophet (صلى الله عليه وسلم) was reclining. Then he sat up and said, ‘And I warn you against giving forged statement and false testimony.’”

This is also one of the most grievous sins. The Prophet (صلى الله عليه وسلم) sat up to emphasize that this is very harmful.

Forged statement means lying, and false testimony means to testify falsely. It is easier for many people to give false testimony. The witness thinks that he

41- CHAPTER PERTAINING TO BEING UNDUTIFUL TO THE PARENTS AND CUTTING THE TIES OF KINSHIP

testifies for the one he testifies for, but he did bad deeds for himself and the one he testifies against.

The witness did bad deeds for himself because he committed a great sin. He also did something wrong for the one he witnesses for because he helped him violate others' rights. It is also clear that he did something wrong for the one he witnesses against; he did something unfair to him. Thus, false testimony is one of the most grievous sins.

If you witness for someone falsely, you do not do something good for him, but you do something wrong. Unfortunately, many people witness before the court in order to give one something he does not deserve. They do this for taking worldly things, but they lose the worldly life and the Hereafter.

This Ḥadīth warns against four things: associating others with Allāh, disobedience to the parents, false utterance and false testimony.

ḤADĪTH 337, 338, 339, AND 340

2/337 – Narrated by ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

الْكِبَائِرُ: الإِشْرَاكُ بِاللَّهِ ، وَعُقُوقُ الْوَالِدَيْنِ ، وَقَتْلُ النَّفْسِ ،
وَالْيَمِينُ الْغَمُوسُ» رواه البخاري .

“Of the major sins are: ascribing partners to Allāh, disobedience to the parents, to murder someone and to take a false oath (intentionally).” [Related by Al-Bukhārī]³⁰

“Taking false oath (intentionally)” causes one commit a sin.

3/338 – Narrated by ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (رَضِيَ اللَّهُ عَنْهُ),

³⁰ Related by Al-Bukhārī, Book of Oaths and Vows, chapter pertaining to taking false oath (intentionally), No. (6675).

مِنَ الْكِبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ،» قالوا: يا رسول الله وهل
يَشْتُمُ الرَّجُلُ وَالِدَيْهِ؟، قال: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ
أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ» متفقٌ عليه.

“The Prophet (ﷺ) said, ‘Abusing one’s parents is one of the greatest sins.’ The people asked, ‘O Messenger of Allāh (ﷺ), can a man abuse the parents?’ He (the Noble Prophet (ﷺ)) replied, ‘Yes. One abuses the father of another man, who in turn abuses his father. He then abuses the mother of someone who, in return, abuses his mother.’” [Related by Al-Bukhārī and Muslim]³¹

In another narration,

إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ،» قيل: يا رسول
الله كيف يلعن الرجل والديه؟، قال: «يَسُبُّ أَبَا الرَّجُلِ،
فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ».

³¹ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to not abusing parents by their son, Muslim, Book of Faith, chapter pertaining to statement of greater sins, No. (90).

“A man’s reviling of his parents is one of the grave sins. He (ﷺ) was asked, ‘O Messenger of Allāh! How does a man revile his parents?’ He (ﷺ) replied, ‘He reviles the father of a man who then reviles his father, and he reviles a man’s mother, and he reviles his.’”

4/339 – Narrated by Abū Muḥammad Jubayr Ibn Mut’im (رضي الله عنه),

لا يَدْخُلُ الْجَنَّةَ قَاطِعٌ « قال سفيان في روايته : يعني : قاطع
رحم . متفق عليه .

“The Messenger of Allāh (ﷺ) said, ‘Anyone who cuts off the relationship with his nearest relatives will not enter Paradise.’”

[Related by Al-Bukhārī and Muslim]³²

In another narration,

³² Related by Al-Bukhārī, Book of Good Behavior, chapter of the sin of the severer, No. (5984), Muslim, Book of Being Dutiful to Parents and Keeping Ties of Kinship, chapter pertaining to keeping ties of kinship and prohibition of cutting off ties, No. (2556).

“Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said that Sufyan (رَضِيَ اللَّهُ عَنْهُ) explained it as, ‘One who severs the ties of kinship would not enter Paradise.’” [Related by Al-Bukhārī and Muslim]

5/340 - Narrated by Abū ‘Īsā Al-Mughīrah Ibn Shu‘bah (رَضِيَ اللَّهُ عَنْهُ),

إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمّهَاتِ ، وَمَنْعاً وَهَاتِ ،
وَوَادَّ الْبَنَاتِ ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ ، وَكَثْرَةَ السُّؤَالِ ، وَإِضَاعَةَ
الْمَالِ « متفقٌ عليه .

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Allāh has made it prohibited for you: to be disrespectful (showing undutiful behavior) to your mothers, to withhold (what you should give), or demand (what you do not deserve) and to bury your daughters alive. Allah has disliked that you engage in gossip, ask too many questions (for things which will be of no benefit) and waste your wealth.’” [Related by Al-Bukhārī and Muslim]³³

³³ Related by Al-Bukhārī, Book of Good Manners, chapter of showing undutiful behavior to parents is one of the most

EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

“Engage in gossip” meaning to talk about every matter without being sure of its authenticity. It is enough for a man to prove himself a liar when he goes on narrating whatever he hears. **“Waste your wealth”** meaning wasting money in a bad way, and not saving it. **“Ask too many questions (for things which will be of no benefit”** meaning to ask unnecessary questions about other people’s affairs.

And there are many aḥādīth, such as **“Are you not content that I cut off the one who cuts you off”** and the Ḥadīth that says that **“whosoever severs relations with me, Allāh will sever connection with him.”**

Explanation

These aḥādīth indicate the prohibition of cutting off relationships and showing undutiful behavior to the

grievous sins, No. (5975), Muslim, Book of Judicial Decisions, chapter pertaining to prohibiting asking many unnecessary questions, No. (1715) [12].

parents. In the Ḥadīth of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

“Abusing one’s parents is one of the greatest sins.”

Meaning to abuse them as was said in another narration,

“A man’s reviling of his parents is one of the grave sins. He (صلى الله عليه وسلم) was asked, ‘O Messenger of Allāh! How does a man revile his parents?’”

This was very strange.

“He (صلى الله عليه وسلم) replied, ‘He reviles the father of a man who then reviles his father, and he reviles a man’s mother, and he reviles his.’”

This Ḥadīth warns one against causing the insult to his parents by insulting others’ parents. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ

فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

EXPLANATION OF THE CHAPTER: BEING DUTIFUL
TO PARENTS & UPHOLDING TIES OF KINSHIP

“And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge.”

[*Sūrah Al-'An'ām* 6:108]

Thus, being a reason for insulting one's parents is a reason for committing sin.

Then the author mentioned the Ḥadīth of Al-Mughīrah Ibn Shu'bah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمّهَاتِ ، وَمَنْعاً وَهَات ،
وَوَادَّ الْبَنَاتِ ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ ، وَكَثْرَةَ السُّؤَالِ ، وَإِضَاعَةَ
الْمَالِ

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Allāh has made it prohibited for you: to be disrespectful (showing undutiful behavior) to your mothers, to withhold (what you should give), or demand (what you do not deserve) and to bury your daughters alive. Allah has disliked that you engage in gossip, ask too many questions (for things which will be of no benefit) and waste

your wealth.” [Related by Al-Bukhārī and Muslim]

The evidence lies in the saying **“(Showing undutiful behavior) to your mothers”** Meaning to cut off the relationships which must be maintained. In the pre-Islāmic period of ignorance. They hated girls. They said it was dishonorable to keep girls alive. Thus, they used to make a hole in which they buried the girl alive, Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِذَا الْمَوْءُدَةُ سُئِلَتْ ۖ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴾



“And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. For what sin she was killed?”
[Sūrah At-Takwīr 81:8-9]

This is prohibited, and it is one of the most grievous sins. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

“And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him.” [Sūrah An-Nisā’ 4:93]

If killing the believer who is not relative is a reason for entering the Fire continuously, what about the relative? It is greater.

“To withhold (what you should give), or demand (what you do not deserve).

This indicates the man who withholds what he has to give and demands what he does not have the right to take. This is also prohibited because one is not allowed to withhold what he has to give or to demand what he deserves not. Thus he (ﷺ) said,

إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمّهَاتِ ، وَمُنْعاً وَهَاتِ ،
وَوَادَّ الْبَنَاتِ ، وَكَرَهُ لَكُمْ قِيلَ وَقَالَ ، وَكَثْرَةَ السُّؤَالِ ، وَإِضَاعَةَ
الْمَالِ

“The Prophet (ﷺ) said, ‘Allāh has made it prohibited for you: to be disrespectful (showing undutiful behavior) to your mothers, to withhold (what you should give), or demand (what you do not deserve) ... Allah has disliked that you engage in gossip, ask too many questions (for things which will be of no benefit) and waste your wealth.’”

There is no difference here between hate and prohibit according to Sharī’ah.

“And He hates that you engage in gossip.”

Meaning to talk too much in vain, particularly speaking ill of the scholars and kings, this is more hated by Allāh (عَزَّوَجَلَّ).

The believer should speak well as the Prophet (ﷺ) said,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ؛ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ

“And he who believes in Allāh and the Last Day, let him speak good or remain silent.”³⁴

Asking too many questions may be about knowledge or money. Concerning asking about knowledge, it is not desirable in case one wants to put the scholar in trouble and make him bored. But asking for seeking knowledge is desirable. ‘Abdullāh Ibn ‘Abbās (رضي الله عنه) use to ask a lot of questions (concerning knowledge). On one occasion he was asked, “How did you obtain knowledge?” He (رضي الله عنه) said, “I obtained it by a curious tongue, a wise heart, and sound body.”

It is undesirable to ask the scholar for the sake of making him bored and putting him in trouble in order to blame him.

Also, asking for money may make one greedy. Thus, it is not allowed to ask for money unless when necessary. However, it is allowed if the one who is asked to give is a close friend.

³⁴ Related by al-Bukhārī in the book *Riqāq*, under the chapter: Preserving one’s tongue No. (6475); and related by Muslim No. (47).

Wasting money indicates spending money in vain, in no benefit in the worldly life or the Hereafter as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ

قِيَمًا﴾

“And give not unto the foolish your property which Allāh has made a means of support for you.” [*Sūrah An-Nisā’* 4:5]

Money is a means of support for people, upon which many things depend. It should not be spent aimlessly, or in a prohibited way. If it is spent aimlessly, one commits two sins. One is to waste money, and the other is to commit sin. Money should be saved and not lost, used for the sake of worldly life and the Hereafter.

تَسْمَعُونَ